M 2569
Thursday Evening
Barn
5/8/75

MR. NYLAND: Well, according to custom, I should now give my impression of Tuesday and Wednesday both. Tuesday, I heard the introduction was too long. Well, maybe that is true. To some extent you are fortunate because I was going to make it longer. I will, at one point I was going and I had been thinking about it quite a bit during the day, I was going to mention a variety of books that I have been interested in, which had to do with esoteric knowledge or bordering on it. So that you would have some information of where to look for that what might help you to prepare for becoming open regarding Work. And which of course had to do, and would have to do with that what you were if you became interested in Gurdjieff. It had to be based on something very definitely that was more to life than just eating, drinking, and sleeping. So aside from the fact that it was a little long, the arguement, I think, was that I took away time from others who had to ask questions.

Well, about that I will say a little more a little later. You have to consider IT also that this particular Tuesday was the first one maybe in a series. Because you remember that we just got really started at the end. And I have a feeling that there was much more we could have talked about. Again I say, provided there had been enough questions. Now let me say this, about the first question: also that was too long. Discussion of feeling and emotions. I would grant you that. It was done intentionally because it many times is a question that comes up here and there. And don't forget, several times I speak having in mind not only this group but whatever I know of other groups and where such other groups also receive cassettes of these meetings. So that then I refer every once in a while

to conditions as they exist somewhere else. But I do believe that it is not always easily understood what is a difference between a feeling and an emotion. Maybe it was too long. I could have addedmore to it, however. I could have started to say something about sensing and feeling. And the difficulty in language and how we misuse it. And how it proves that the body and the feeling center are practically one. So, maybe fortunately, I didn't say that. As far as the questions are concerned, yes, fair in my opinion and the source, not good. Only the new people. Maybe you mix up what is so-called group III is for new people. Let me set you straight, it is'nt. It is for every-body. And the proof for me was of course the previous meeting where the moderators had a hard time. I don't think it was entirely misunderstanding what I had said because, it was quite clear that I wanted to talk, really about what are definitions for Work itself. And several moderators had a hard time sticking to that. Partly because of the questions asked where they should have stopped them. Like if they remember I stopped for instance one question about meditation. But there should have been questions by other people, not the new ones. Particularly to moderators, Particularly those who are already a little older and where perhaps the concepts have worn off or were where it was perhaps were never really clear. And I think all of us can do a little bit with a grammar. So that we then, all of us, would be able to use the same language. That was the purpose. So, in that way I was very disappointed. Because I'm quite certain among the moderators, for instance, someone could have said, I got a question to answer at one of the meetings, and the question was such and I answered in such and such a way that I myself was not entirely right or clear that I said it in the right way. Is there any criticsm that I could give about that. That would have led to a discussion. And it would not have been solely up to me to answer a few questions from different people. Naturally well meaning as they were and I hope having enough in it that would make sense for them. And so the level for that Tuesday meeting was not very satisfactory for me.

Nowabout yesterday, last night, I really didn't like it. In the first place,

here you are, and you can hear a pin drop. Because you are attentive. I understood it was a little warm last night. But there was too muchmuch too much shuffling around. Creaking, this and that. If you are attentive, you don'tdo that. You have to learn to be attentive at meetings when we talk about Gurdjieff. I don't want you to sit like zombies with a holy face and with your hands on your kneees and with a straight back, and no expression on your faee, That's not the way to have a meeting. But I want you to be serious/ I want you to be attentive and not make noise. I've said something about coughing, Sit in the back. Not only that it is extremely difficult to listento it when there is too much of that kind of a noise. Because a microphone is not like a human ear. It picks up everything that a human ear when you are attentive, you exclude a great deal you don't really wish to hear. But aside from that it is an indication for me that there was not enough interest. Now it was all right in the beginnng and there were a few statements which are quite correct and all throughout the meeting fine. Very good. At the same time, too much discussion, too much elaboration of that what is ordinary life. And sometimes certain statements by some person or so repeating the same thing , coming back again four or fime times, It is not necessary. A person can make a statement, There can be a discussion. But then I think they ought to be satisfied. And if they are not satisfied, then I think they should put all of that in the first question for which he can prepare. And it was up to the moderator to stop that. You're still too afraid. You don't have to tell, don't talk about that because we want to talk about Work itself. We want to talk about that aspect of one's life. And it is sometimes because you really don't know the difference. You still think, and I've tried to indicate perspectives regarding Work, that it gradually should be a total observation, including all aspects of a personality. Not only the body, but definitely the feeling center, and also of course the mind and the functioning and the thinking. But I don't know if you really understand the difference.

What is it? A man is born on this Earth and grows up and stops growing. That we call the result of an unconscious state. And with all the best intentions in the world, naturally

with which he is acquainted, he does not grow up. That is he has experiences and rearranges certain facts within himself. But usually it doesn't give him enough insight because it becomes repititious. With one exception, the example of an Obyavatel, the example of a man who has two or three hundred years to live and where maturity then naturally comes to a man and at the end of his life , his long life, he goes over to an objective state. But we live too short a life, We talk about Work. We would like to have a catalyzer to understand further what is the change of that kind of velocity. So if there is a limitation to a man when he's unconscious, our desire is to find out if he can grow up further. We call that of course, one step removed as it were, one level above that where he is living now. I talk many times about the horizontal level of unconsciousness and I've said it, if I want to grow up in the sense we mean it, I have to go up vertically. Maybe one step for Kesdjanian Body. Maybe another step for the Soul body. But there is a deifference of level of living. The one step up we say is also the start of the development of one's inner life. What does it really mean? I have within myself desires which I want to express. When the desire is for further growth there are two possibilities that I have to face. First to see if in my natural existence I can continue to grow. And if I'm honest and I will live sufficiently long I know that there is a stoppage point, surely about my physical body, also about my feeling center, and also about the capacity of my brain. I can develope them in a certain way by making them more facile. A little bit like oiling them up. But the introduction of objectivity is an entirely different function from ordinary thought . So that leaves the other possibility, growth in a direction vertically of going up, sometimes I've said going up to heaven. It does mean that with my desires for wanting to live and the consideration of my life as it is being expressed at the present time in a natural form which I still call unconscious and the potentiality of expressing it in an objective form which is in accordance with the laws of Great Nature, there is something in me that has to decide how about much energy

should be spent in one direction or another. Logically, ~~it~~ that depends on, in the first place, the necessity of wanting to Work, and in the second place, how much energy can I afford to give to either one. And in orderto determine what should happen to my ordinary life I say that what is necessary for ordinary maintenance of an existence on Earth. Now in that I see my body, my feeling, and my mind functioning. Unconsciously, my personality is there. It lives. It has all kind of expressions. I t has activities. It has attitudes It has certain functions within the different organs of my personality. It has also ~~different~~ certain drawbacks. Sometimes we say negative emotions or maybe energies expend(ed) in a negative way. So that we have already in an unconscious state a certain distinction that we make, discriminating between ethics and morality and just [redacted]laissez-faire About that of course we can talk for a long time. Because it is a description of ordinary life, environmental, almost. Just a little encounter group. When you want to do that it's quite right, but make it short. Our real prupose is how do we grow up? ~~In~~ With other words, how can I have enough desire to separate my energy so that there is part going in where it belongs for the maintenance , not too much and not too little, so that the rest is available for the development of something else which is not potential. # Now when I say this potentiality includes the necessity of creation of an objective faculty, I simply mean that the way I am constituted as an unconscious human being and all of are, And the condtions on this Earth there is no room for an 'I' to be there as a separate faculty, Already in my unconscious existence. In the first placd it ~~is~~ isn't necessary for the maintenace of my unconscious being. In the second place I really don't know what to do about it. I can also say that I wish that God would help me and that at certain times by means of prayer I hope to be able enough and open enough to receive something. But it is haphazard and I can not really count on it. And that therefore I say that it is just as well to assume that it ~~is~~ isn't there and it could not exist unless I would do something very special about how to make it how to bring it about. Now we go through the rigamarole of explaining the creation of an 'I', an objective faculty. I said the other day, a function, a mental function

and an emotional function. Something that starts to operatee which is not, as I said on Tuesday, like God sitting on a throne in Heaven and beautifully golden streets. It is a function that can exist in the midst of an unconscious functioning mind and it can exist int he presence of my ordinary feelings. But when it exists, it has a task. It has to give me information which I want, again saying such information has to be absolute. It has to be reliable and I simply say it has to be a fact. Now the existence of such facts are really quite critical to start with. We say as a matter of fact. What is that? First, I'm alive. Second, I am functioning as a human baeing. Third, I have certain manifestations. Those are all facts. I can think about the facts and introduce liking and disliking. Or introduce associations. But I can very easily see that the fact remains a fact. If I don't describe it at all. For instance I am now a human being sitting in the chair. It is a fact that this human being is sitting. I'm not saying that it is nice. Or that he is sitting alright or not straight or whatever. He just sits. When I say that I am angry, I say this is ahgry. The body is angry. There is an angry state in my feelin g and probably there are angry thoughts. Without further defining it, It is a description of a state which is a fact. I say there is a color on the chair it is painted blue. I say it is blue. It doesn't mean I like it or dislike it. It is just blue. It is a description. Exactly the same as when I say, the body walks. It walks. I'm not describing it at all. It just happens to be in motion. And it is that kind of mbtion that I now become aware of by means of an 'I'. So now there are two things. One is the functioning of this objective faculty, constantly giving me facts of an absolute kind about myself. The other is the continuation of my unconscious state. With my fnind and my feeling and my body continuously functioning. My mind gettng angry. My face having an expression which is a result of such a feeling, the wish to do somethng to someone else. All of that belongs to my unconscious state. Those areall facts from the standpoint of objectivity. I n an bbjectivè world I don't associate anything with a fact. I simply make a statement. I don't say that I like blue better than orange. I only say it is crooked. I don't

say it should be straight. I say that in ordinary life. I say in ordinary life I should not be angry, Or I should not waste my energy. Or I don't like the color blue. Or you walk like an old man and things of that kind. So, you must understand you cannot mix these two aspects. I've said many times man is two-fold. One we say is outer life and reactions The other is inner life and the potentialities therein. Those are two different worlds and you cannot use measurements which pertain to one world to apply them to another world. Now that, I think, is not always understood. And as a result you keep on talking about your ordinary life. And the explanation of why you are the way you are. And there is no introduction at such a time when you are so heated discussing it to wake up as we would say, simply because there is not enough energy for it. And of course it's logical. That is you have just a little bit of amount of energy and you just keep on talking about ordinary things. You, firstly, you will not even think about the possibility of making something objective. But even if you had the thought, you haven't got the energy for it and you don't have the wish for it because you're too much involved. So that separation has to be understbod much and much better. And that whenever a person starts and continues to talk about his states, the way he is in ordinary life and continues then without saying that he has made attempts to wake up, without saying that his knowledge simply was of an angry man. or a disappointment or that a man had certain qualities at the time also to be described, from the standpoint of 'I' there are very definitely states which an 'I' can see as an expression in a form. Not agreeing with it and not saying that it should be different. At the time when an 'I' statrts to function in its infancy and the beginning it learns to accept me as I am. When I gradually become aware of myself, that I am what I am how I am, the 'I' contines to take in such facts which exist because I am myself a personality in a certain state. And when this 'I' says that is so, it is a fact to me, it does not mean as yet that it wants you to change. All desires for change, comes in the first place from your unconsciuous mind and from your unconscious feeling and sometimes from your body itself when it doesn't like to sit in a certain condtion. This is the first step. Only after the total acceptance has been

accomplished. That is the 'I' is sufficiently grown to see that what is impartial and to see then what is partial from the standpoint of ordinary life, to see that a man has reaction and that there are no actions also statements of facts to be made by an 'I' without any further description only indicating the state of man in his unconsciousness. When that is clear and this 'I' is with one and is not always to be called up again. When this 'I' is willing to stay. When this 'I' realizes that in a man there is a desire not to be asleep all the time. As sonn as that, you might say quality within a person starts to function I mean by that a quality of an unconscious man wishing to become conscious, a quality of a man knowing that his ordinary conscience is not sufficient to serve as a judgment of what is right and wrnng for the potentiality to become actual and a development in a spiritual sense. As soon as a man indicates he wants to wake up, and makes attempt, an 'I' will be there. Reversely, an 'I' when created will help you to be awake. It is connected with each other. Sometimes I say it's practically the same thing. Because my wish to wake up immediately creates a state of awakening on the part of this 'I' something is then awakening in my 'I' or as my 'I'. That is the function which serves for the acquisition of real knowledge is now starting to function because of my wish. And as long as that wish is there the 'I' can be there. When the wish is not there, the 'I' of course disappears. So now this 'I' starting to grow up, functioning more and more, sometimes perhaps connected with the development of my innar life, sometimes connected with the discovery of my Magnetic Center, sometim es living more in essential qualities of my own personality. Whatever it is, it doesn't matter. It is at a higher level and I now in my mind and in my feeling keep on transfering energies which belong to the lower level and which I would like to use by converting hem sometimes I say for the use on the level a little higher. This process of gestation takes place in a man who is not satisfied with his life in unconsciousness. This is the quality for a person when they want to talk about Work. That they constantly see that they remain asleep and they don't like that. That they constan tly see that they are in the terminology of uncoascious living angry, lazy, vain, selfloving, all kind of such vices

all the different things that we say even in ordinary life are not very becoming, that more and more within a man, he starts to compare many times his own behavior forms, this time against the vertical line. One then asks, what is becoming to a man when he wishes to become conscious and conscientious and harmonious? The 'I' instigates that because the 'I' in itself having grown up has acquired that knowledge. And I want to profit by this knowledge and so the 'I' becomes talkative and tells me look at your behavior. Is that how a man should be? Is it the proper use of energy which has been given by God? Is this really something you want to continue with? Where are those so-called unconscious sections of yourself? How much enefgy goes to that what tries to be a little bit conscious and constientious within you? With other words, again the 'I' asks, how much can I be assugred that you will wish this 'I', your 'I' to stay with you? Can I couht on you in your sincerety to wish to continue to Work? Because if you don't I disappear and so does this interchange between one level and the other. And I would say almost a constancy of that kind of equilibrium between these two levels, sometimes I say the left hand and the right hand. It goes from left to right and from right to left. Eneggy exchahges. An equilibrium established at any one time indicated by the level of my own being. Maybe one percent a little conscious and ninety-nine percent unconscious. And realizing that this equilibrium is not becomingn for a man who wishes to become a real man I start to look at that what is in the way in my unconsciousness. I say for instance, why do you think that what you receive as reaction is worth while? Why do you give it a reality? Why don't you change it into an activity when it eats you up as a form of energy keeping you of course asleep? Why don't you fight against that what keeps you asleep and what is very definitely an expression of your unconscious life? There has to be some kind of a fighting against that what keeps me unconscious and the real wish to want to grow up means I have to become quite serious about what is the wrong behavior because I finally become responsible for the use of my life in any form. And I've explained before that the 'I' starts to become much and much more functional. Not just a little flash in the pan. Not just a recognition of a little life

that is still in my Magnetic Center, And constating there when that is in prison. But quite definitely wanting to set it free, wanting to give it that kind of freedom so that it can operate. So that kind of objectivity within me can start to correspond to that what I call an 'I'. And so that they both joining hands will give me more energy and more efficient energy in application. It all becomes so quite logical. I shift the equilibrium, If it is too much on the left side when it is unconscious, I want to go to the right side where it is more conscious.

And incidentally, the description of conscience is the same. I can say also I live on one level, I want to go up to the next level. The equilibrium is between the lower and the higher level, And I keep on stepping up, I come down again, and I step up and come down and I have energy for one purpose and energy for another. I want to have some kind of a whighing take place which is the right energy for one purpose. Don't I spend too much in the direction of unconsciousness? Am I not as yet finished with all the nonsense that I know well enoguh about myself? Why the Hell do I keep on repeating the way I am? Why can't I make an attempt to be alilitle different except because perhaps of such difference there is a chance for an 'I' to be present with me for a liitle longer. If I actually mean it that I want to grow up if I say yes, I am asleep, but there is in me some desire to want to find out why I am asleep and I don't want to stay asleep then I fight against my vices. That is why Gurdjieff at several places in the book mentions that as a five or six different terms as you probably remember that is probably mostly that what is required because then life is expressed. In that sense it keeps you here on Earth and it is one way by which Mother Nature keeps us asleep. As soon as we start to fight about it, questioning it, is it necessary that so much goes in this direction of negativity, so much in the direction of wanting to hold on, wanting to go so much in the direction, of I say sometimes, simply of mechanicality, that what is working and funcitoning as a machine and so little going in the direction of freedom, of really becomgin a man because he wants to grow away from that and he wants to become a Soul. Don't forget that is the aim, not to stay a man in one way on Earth. We have the opportunity of becoiming something else and the whole emphais then is shifted. It is

on the desire to be awake. And although throughout the group, a meeting, a discussion it should be a desiere to be awake. Not a desire to just talk talk a little bit about your reactions and about your angry state and whatever energy you have lost and even if you go a little bit deeper and become essential, that's not helpful. A groups only ekist in this sense, when you talk about your Workso that then you see yourself as you actually are in all kind of condtions of life, wherever energy is used for the maintenance of yourself in that what is unconscious. And a gradual looking at such behavior Forms as a form. Try to understand it. This is the next step. This is participation. This is not any longer an 'I' making a form transparent This is starting to look at that what I am from the standpoint of Magnetic Center. And I say, it is translucent. That is that what is life can go through it regardless of the form. But that demands that the form which is there created is not opposing to that force of life which now has freedom. That is why the translucency and the transparency are close togehter. Transparent means my form is just automatic. Translucent means I have a form which is becoming to me as a man. And so the talk should be, in my daily life I see characteristics of myself. I see sometimes how stupid a fool I am and I know for sure that that is a fact because I have verified it in a conscious way that is what I am and I don't want to be like that. I wish you would give yourself that kind of task. You say in relation to so and so I'm obnoxious. I suggested enemy groups. Of course they only will last for a little while and it may not change you r particular characteristics but there are certain characteristics which belong to this Earth. They are selfishness, vanity belongs to this Earth. Creations of that your what you believe yourself, Gurdjieff mentions them, these different particular vices in a man. Satisfying or being satisfied because of the difficulties of somene else. All these kind of, sometime s you would say, negativity. But quite definitely a misuse of the energy which is given to you for further growth. That's one remark you can make about it. Why were we born if we had to go through all of this? Why not eliminate this whole period of Earth? Why couldn't I have been born a little higher or a little lower where perhaps life would be easier more acdepted by me? That's a question you will not be able to

answer at anyone time. You will when you die. You will when you be free. Then you will know. Because it's exactly in the sharpening of that kind of life energy that there will be the understanding of the reality of life itself. That's the whole purpose. And in the meantime, we poor little creatures existing on this Earth, and being subject to the laws of unconsticusness, the laws of mechanicality automatism, and all the rest. And subject to all the different cultural influences on us existing now because man simply has lost his particular direction and has gone off of the road. He has so-called educated himself and his culture is not worth a damn at times and all we have is the constancy of fighting togehter because we remain selfish. We remain interested in power. We remain interested in having credit for something we haven't even done. We still claim that that what we are we have earned. Mother Nautre has given it. Our fathers and mothers have given it. Conditions on Earth have given it. All you've done is to keep on breathing and even that I'm afraid was already a mechanical something that was in your body gasping for life. That was given to you at your birth, your desier to keep alive, against you r wish I believe because I dont' think it was very natural for life to be born on Earth. That is it was not really even at that time even, becoming, but that was not our doing. That belongs to another kind of a law and that law about that law we have at the present time no particular power. So, it is a question only of accepting that for whatever is and then I would simply say to make the best of that kind of condition. Then to see if in learning how to understand that what we really are we can become free from it and having served this particular term in the prison of one's body one may be set free at the proper time and not having to come back. Because we are finished onee and for all. You might say that might be the aim. You can also say philosophically why, why should one be interested? Why shouldn't one leave it to God? Why shouldn't one just stay unconscious? Why is it necessary to wake up? Why do we talk about this kind of difficulty that exists against which we have to fight. Why fight? If it is all God's purpose? Then he will have to take care of it. Because it's his responsibility. And then I say I have not asked to be born. And about that you don't know anything at all. You don't

know why you have been born. Natuarally it was not with your desire that your father and mother created you physically. But that is not the point. We don't understand life therefore you cannot make a statement that you are not here for a certain reason. And maybe there is something that is guiding everyone's life in the directions of being created in forms in order for that entity as represented by the life force of oneself as a personality on this Earth to learn more and more about that what is really infinity. Philosophically you can keep on thinking and feeling whatever you wish about it. The fact remains that you are faced here with certain difficulties here on this Earth and you have to make up your mind, so I want to do something about the direction my life should take. Is is a responsibiliy I wish to take? Then I must take the responsibility of my personality in the form in depth and maybe I have to fight against the influences of culture. Maybe I have to fight to undo the covering that is now preventing me from seeing the truth. Maybe I have to fight for the wish to exist with an 'I' and gradually fighting against my own selfishness to allow an 'I' to continue to exist so that then I can put the burden on the shoulder of an 'I' if that "I ' wishes to take it for the benefit of my freedom. Again I say think about it a little more and a little more often. But when you have a group like on Wednesday and now because I would like you to ask questions what is it that you know of yourself of having traits of character? What are your tendencies? What is it that prevents you from being a real man? When in your moments of silence you consider yourself and sometimes even a little critical. Why is it that at that times you allow yourself to remain superficial when you know damned well it shouldn't be? Why don't you go out of the way and help wherever you feel you ought to do it and don't postpone it until tomorrow? Why does Gurdjieff calls that disease of tomorrow? WE are sick by wanting to postpone something that ought to be done now. How can we learn in ordinary life using now already that what should be applied for the development of an inner life and the life hereafter and a life in conscience and conscientiousness, already acquiring you might say, certain attitudes and habits which will cause us to be a little bit more let's call it helpful, open and we actually could exist in the different surroundings, one step up.

Yeah.

Side Two:

MR. NYLAND: Now you can accuse me of making a long introduction. That introduction has to do with two meetings, Tuesday and Wednesday. And I hope paving the road a little bit for this second part of the cassette, a discussion group. Have you questions, then let's talk.

Sheryl D. : Mr. Nyland?

MR. NYLAND: Yeah.

Sheryl : Dog gone

MR. NYLAND: Huh?

Sheryl : Dog gone It's ~~At.~~ Out

MR. NYLAND: It's who? Did you say ~~all~~ Dog gone?

Sheryl : Yeah.

MR. NYLAND: Oh, is it all gone? Who is it?

Cheryl DeStephano : Cheryl.

MR. NYLAND: Ya. You're used to that, aren't you Cheryl? Don't force it, Cheryl. I told you the other day, don't think too much.

Cheryl : Can I ask you a question? about why?

MR. NYLAND: Yes, you can but it is much better to be open. You can ask a question.

Cheryl: Why did you use the word creativity? Or create an 'I'.

MR. NYLAND: Oh. Because it isn't there and you make it. It's very simple. Something that doesn't exist and you want to make it and then hopefully it will exist afterwards. It's a creation. Don't limit the word creation to the creation of the world. Is that your hangup?

Cheryl: Yes.

MR. NYLAND: All right?

Sal DiGorgio: Mr. Nyland?

MR. NYLAND: Yeah.

Sal: ~~Sylvia~~ It's Sal De Georgio.

MR. NYLAND: Yeah.

Sal; Is it true that you have to have courage enough to let yourself go totally, ~~only~~, without any restrictive force, personality factor, or any, in order to really know what you are?

MR. NYLAND: Oh no. I think, for instance, when you are tightened up, when you are not relaxed, it may be the result of a thought or a feeling or a wish to become active, ~~it is~~ It's more than enough indication that there is that kind of state within you and it is not a question of letting it go and relaxing about it. The fact of that kind of tightening up indicates something else is the ~~course~~ cause. When one looks at oneself, one has to learn to be able to observe whatever is a personality, in any condition in which he happens to act or feels or lives and thinks, any condition , any form, any kind of experience, any kind of a thought, provoking any kind of a further condition; any kind of a development as experience; to be able to see and experience even developing, going sometimes from ordinary knowledge into an understanding When one wishes for a person to grow up until I ~~would~~ it's almost say to the very end, it means that he has to grow from knowledge, self-knowledge, to self-understanding, based upon self-experience. And this whole gamut of a person's life existing on Earth, in all kind of relationship with anyone, friends, enemies, whatever it may be, all by himself, in the presence of wild animals, whatever it is that he reacts with, to and so forth, the study of his reactions, seeing if at certain times, such reactions are justified or not. One can describe totally the life of a man. And wishing then that in all aspects of such life there could be an 'I' present to ~~them~~ that to indicate what ~~is~~ is the real truth and what is the interpretations. Freeing oneself from associations, freeing oneself from that what is selfish, freeing oneself from that what one assumes to be and isn't; freeing oneself from all kinds of ~~inferences~~ influences which seem to be, let's call them truthful, but are not; freeing oneself from all kind of influences ~~that~~ which start to affect one without having any rhyme or reason when they can think about it logically; taking oneself so that that what is can become more and more simple, realizing that in the multiplicity of all kind of experiences a man loses himself completely. He cannot see.

from all kind of imaginary fantasies;

Head or tails, he doesn't know where he is. The necessity for the reduction of everything he experiences to its simplest form, then he will be able gradually to find out the real truth about himself.

You see many changes are necessary for this kind of process. Because a man when he so-called observes, he is in a very special state, when he makes that attempt. And many times in that so-called observation process he sees something, what he is doing, he changes it because he is critical. It will take a long time before one can become even objective in the method. But one must learn how gradually it could become a reality. Does that answer what you have in mind?

Sal: Yes, Mr. Nyland.

MR. NYLAND: All right

Manoucher Moviai: Mr. Nyland?

MR. NYLAND: Yeah.

Manoucher: I have a question has to do with the statement I made last night about my Work. Although I was clear about my attempt while I was making it, and in my opinion I could express as much as was possible for me at that time in the meeting, that afterward I was wondering why first of all I asked for the response of people and seemed like a I did not get any answer And second how come I don't hear people they talk about the observation of the feeling?

MR. NYLAND: Well, we started recently to talk about that as a possibility. I don't think that many people have even tried it. But I think they have talked about descriptions of their feeling without an observation. But as far as the first part, Manouche, why be dependent on other people? The whole purpose of Work is to establish within oneself a certain foundation from which you can operate. whenever there is knowledge about yourself and you know it, you don't need affirmation from someone else. If one knows what to say, then it is not necessary if someone else says, well it was all right. You must know it. If there's a little doubt, which of course can happen, then naturally you will need a little bit more enocuragement to see if perhaps you're on the right road. I think it's logical. And out of that

perhaps you can be stimulated again to make the statements for yourself. But the only time you will get real knowledge is when you translate that what you is obeserved of yourself by an 'I', translated as an experience which does not stay in your mind or your feeling but goes from the three centers into the level of your being. At that time the knowledge has changed into understanding. At that time you don't need anyone else anymore.

The question of observation of feeling will be with us for a long time. Because from the beginning it's necessary first what is the expression of a feeling in the manifestation of the physical body. After that if it is possible to separate the feeling center from the physical center one has to learn what becomes the language of that and then it is called emotion. And then it is not really the feeling anymore. But as I've said many times, one can only do that by making the sensing as a component part of the physical body. And then the difficulty of calling sensing when you mean feeling or feeling when you mean sensing will be eliminated. Then the language will be clear. And that's the beginning of a Kesdjanian language. Many times talking about feeling is a description of one's ordinary mind. But if you could strictly say I have a feeling. It produces this kind of condition physically in me and that is what is my 'I' is now observing and accepting that what I am as a result of feeling, then I think one is much clearer. You see what I mean?

Manoucher: Yes.

MR. NYLAND: Keep on Working, you see, because you get many times a little bit involved in wanting to explain and sometimes you really want to talk about it because you need assurance. Don't, don't look for it. People won't give it and sometimes when they do give it, you still will have an idea that they really don't understand you. And I think in most cases it is true. Very difficult for anyone to understand someone else. And therefore it's a little bit of lip service. Moreover what is it really as value? They react to what you are saying, and they say it's right or it's wrong. It doesn't mean that it's right for you. All right?

Manoucher: Thank you.

MR. NYLAND: Yeah. Don't let it become too involved in it

Manoucher: Thank you.

Several: : Mr. Nyland?

MR. NYLAND: Yeah, who is it?

Joe Grosh: Joe, Joe Grosh.

MR. NYLAND: Yes, Joe.

Joe: On Monday, I had what was for me the stongest day in Work I've ever had. I was able to take time out through most of the day to try and Work on myself. And, it was very good

MR. NYLAND: No, pretty soon I will start to ask you questions. Where were you when you were Working? And what was so good about it?

Joe: In the morning, I, Sunday night I had listened to the Thursday night tape, last Thursday night and it was very motivating for me and on Monday morning I saw that it was early in the monning, I was out on the job and I realized that it was going to be a slow day in an ordinary way and that I could take, I could really try to say that I would Work through out the day , try and Work and not be hypocritical about it.

MR. NYLAND: Okay. Now describe what knowledge of yourself that you see. What kind of knowledge did you get?

Joe: I primarily was walking and when I walked I tried to have something impartially observe the walking or I tried to have something present and

MR. NYLAND: And all that is still description

Joe: And at times

MR. NYLAND: What is the result of that kind of effort? What is the result of an 'I' observing? What is 'I' receiving as impressions of you? I'm talking about qualities of you as a personality. If you want to describe that. Attitudes you have. Stiffness in your neck. That what you actually were doing with your body. Awkwardness in behavior. Impossibility

to lift up and realizing that you were weaker than you could be, and so forth. These are the things I'm interestedin. What are you as a person? I've said sometimes, many years ago, quoting from a book about Roosevelt, Franklyn Roosevelt, "What manner of man are you?" That's important. Not a statement, I worked, or it was good, or it was sucessful. All of that doesn't mean anything to me. What means to me, is at the present time I say, yes, There is an 'I' with me now, I am awake in that sense. And every time that I talk this 'I' is hearing and I hear the way I talk, and I feel for the purpose I want to use my voice my 'I' tells me it's right. Then I get somewhere. Then I give a description of myself. If I want to relate what I as a man experience, in the different affairs of life, how I react and what is there and that is there because I am that kind of a person reactingall the time, and I see it and it becomes almost monotonous to me I react to certain conditions And when I meet so and so, I hate him because something has happened before and I cannot help it. And all the different unconscious states that I go through. All the different feelings and thoughts that I have when I see somenne, even when I work with them. That's important. That's a description of what you are. You, Joe Grocsh. Get down to brass tacks. That's what I mean by these meetings. Talk about yourself. If you're willing to talk about yourself you will be willing probably to do something about it also. We have to come to a level of more understanding. We have to get rid of all your goddamned nonsense that you are unconsciously when it is doing harm. You must know for yourself that in such a time when you are completely asleep and dead that you do damage to your life. That you don't understand your life as God given. That you don't take a responsibility , you simply laizay faire. Never mind, we can live and live today, tomorrow we die anyhow. And all such statements. At times ( ) in a meeting you have to become much more serious This is an aim I have and I see it and I can relate it, because I have experience in my life. I can tell you about my life. How it was today. How I saw that and it was so, because I recognize it even. And it's not that I say it shouldn't have been there. It was there. I have to accept

it. I don't say it should have been. It was there. That was the fact. But now do I want to continue with such a fact or not? Do I want to be a slave to that fact? When it is a mechanical performance or when it is habitual? When I look at my life as a man, I say is that becoming? Is that really the way when I act childishly then like that in a surrounding where it was not at all required or I play the clown, or I had a joke which was bad and I should have paid for it? These are the simple things, statements about what is each person in a group, a discussion among you. I say about the enemy groups, it means really that you say, you were so Godamned stinking stupid at the time. Why were you? Or when you made that remark, you hurt me. What was it in me that got hurt? What made you say it? Is it your meanness? Is it something that belongs to your character? Are you vane about yourself? What is it you love in yourself? Is it worthwhile, or is it just nonsense and a coverup? If we want to be friends, we want to know a little bit more about what we actually are. How much can you talk about that? Maybe not too much. But I think it is very useful to try it, to see how honest you can be? You can give a great deal of your privacy to yourself, you don't have to discuss that. But certainly in ordinary exchange in ordinary people in here at the Barn, when you come for lunch, the way you come in , the way you sit and talk sometimes. Loudly and it is not that it is not in its place. Sometimes quite right and you must know what is that place. You mustf know that the energy goes there. Afterwards you can say it shouldn't have gone there if I could have helped it. How many times you want to say something and you can not say it because you haven't prepared for it. Because you don't feel enough . You let a person just suffer, you forget. Someone has a baby, you remember it? It's easy at the present time with the population explosion ( ). Are you caring for people? Are you going out of your way? A little bit. Can you remind people to read? Not that I say that you have to sit with a terrible face. They can be alive. But when you have a group you talk about yourself. Not about someone else. All right. What questions now. You understand Joe, what I mean?

Joe: I just wanted to know how, what to do?

MR. NYLAND: Think about it. I said enough.

Joe: Yeah.

MR. NYLAND: All right?

Joe: Thank you.

Richard Marshall: Mr. Nyland?

MR. NYLAND: Yeah.

Richard: Last night I came to the meeting and I was, I was making Work attempts and I had an experience of an awareness and when I chose to talk in the meeting it came out in a way that was abstract and theoretical. And I wonder what it is about my relatinn to the group in a meeting that I'membarressed to talk about

MR. NYLAND: Do they intimidate you? Are you afraid? Many times of course it's fear It can be fear or shame. Most cases it is [redacted] fear, that someone else is hearing what you aresaying and that they might become critical. And of course you don't want to say it because you want them to have a good opinion of you. So many times you try to say it and then you get a little embaressed and tight and you cannot find the proper word, becomes maybe too theoretical . You don't really want to say it the way you did and you're sorry afterward. It's experience for a great deal. Try to do it when you're by yourself an imaginary audience. And to say it in a certain way that becomes even convinicing for yourself. So that you get used to your voice, get used to the flexibility , get used to the formulation of words as a sentaence without stopping and it becomes a little bit more continuous, a little bit more easy for yourself. That you become acquainted with that aspect of yourself. That that then with that you know you're able to do it. Then you will do it with friends. Not as yet with a critical audience. First with friends. Or I say many times with a little child or a cat. It can't talk back anyhow. But you can formulate) and you can become acquainted with the way you think and what the thoughts are and what you feel that can be said and should be said in a certain way, and for which you have to choose the perhaps proper

kind of a word. It is just experience, technique. All right?

Richard: yeah. Thank you.

MR. NYLAND: You can learn it that way. You can also write it out. You can also sit and imagine without saying anything. Then your imagination has to be very lucid. Visualization.

Richard: I don't know it seems like there's something more than that in the sense of a certain embarassment about ex...I mean I asked myself why should I be embaraseed about talking about an awareness ?

MR. NYLAND: No) Wait a minute. The questionis first I assume that you have the kowledge I think many times the embarassmenet is because you don't have the knowledge, you think you have. That's why you're afraid.

Richard: Sounds right.

MR. NYLND: So make sure that you know what your'e talking about then you can say it If you don't know that then you have to learn to find out until it becomes clear. You see?

Richard: yes.

MR. NYLAND: It may be a slow process you have to be patient. But I'm sure it can be learned.

Richard: Thank you, Mr. Nyland.

MR. NYLAND: All right. Now what else?

B. GreenwaldMr. Nyland?

MR. NYLAND: Was the wedding ring?

Yah, who?

Betty: Betty.

MR. NYLAND: Betty?

Betty: Yeah.

MR. NYLAND: You talked last night, didn't you Betty?

Betty: Yeah.

MR. NYLAND: Don't you talk too much, Betty?

Betty: Well, okay.

MR. NYLAND: Yes, you do.

Betty: Never mind then.

MR. NYLAND: We've talked last week

Betty: I was going to ask about something else, but that's all right.

MR. NYLAND: Yeah. Not something else. I would like to know about last week. What'd you do?

Betty: Last week or last night?

MR. NYLAND: No, last night you talked also, but last week we talked.

Betty: Last week.

MR. NYLAND: I talked with you.

Betty: Last week.

MR. NYLAND: Good, let's have the question. What is it? I took the wind out of your sail?

Betty: No, I'm trying to remember last week.

MR. NYLAND: Oh no, I asked you a question. You had something to say now.

Betty: It was probably related to last week, but I can't see it clearly what it was last week even though it was, I remember, very important.

MR. NYLAND: Well, don't relate it to the past now let's talk in the present about your present question.

Betty: Well, that was a compliment.

MR. NYLAND: You're insistent, aren't you.

Betty: I've been seeing how difficult it is for me to accept anything and I want to know, when I have a wish to Work, I accept everything. But that's not the place that I'm in most of the time. And I see about myself that almost everything I'm confronted wtih I have a reaction where

I just don't want to accept the situation and I want to know something about how I could be more open and

MR. NYLAND: How you can open yourself up, Betty, operate on yourself.

Betty: That sounds like the easy way.

MR. NYLAND: Yeah. Sounds a little fierce. Don't have prejudices, preconceived notions. All the time meet whatever is being saidwith an open mind to see perhaps if there is something in it instead of immediately haveng a criticism or already an opinion.

Betty: Well, I'm also referring to things that I have to do, not so much to my reactions to people.

MR. NYLAND: Well, what is it now?

Betty: Just everything I have to do I

MR. NYLAND: Do you resent it?

Betty: Most of the time

MR. NYLAND: Yeah, that's an unfortunate state, Betty.

Betty: I know.

MR. NYLAND: You have to solve that yourself. You have to find certain things you like to do and let them flow over into the things you don't want to do .

Betty: I

MR. NYLAND: You have to have patience for it but you also have to have a wish to overcome it. when that isn't there you will never do it.

Betty: I have all those things

MR. NYLAND: No youdon't.

Betty: Well, I have a wish to overcome it and

MR. NYLAND: I don't think it's strong enough, Betty. I think you see it.

Betty: No, I, my wish to overcome it is making me see how strong it is that I resent certain things that I have to do.

MR. NYLAND: Yeah, and you have to have more of a wish. If you figure that the enemy is only ten men it's all right but when it turns out to be a hundred, you have to change your strategy.

Betty: I see that very clearly. I see whyit's easier to bury something rather than to use it.

MR. NYLAND: Yeah, you get stuck. You keep on turning it around in your mind, don't you?

Betty: No, I just thought maybe I'm really not trying to not do it. That's not what I'm asking for. I just thought maybe there was some , something that

MR. NYLAND: A little bit of a short cut?

Betty: Not a short cut. But Maybe a concept or an attitude That

MR. NYLAND: The concept is first that that is what you actually are. And then the concept is that you really don't like to be the way you are. There has to be that kind of criticism at a certain time. Particularly when that criticism can be given by an objective something so that there is no further question. It's extremely difficult in your case to get rid of your own questioning, because you will start to rationalize quite easily. Don't do it. If it is that way then act in accordance with that kind of a fact. And then do it, do it. Not only what you like to do . Do the things you dislike. Start with that. It's not that you're lazy or only that you shy away from the different things you feel are not important enough or that you want to induige in something else. Little things, Betty. Little things you object to, do them. Hate to do it, but do it.

Betty: Okay I have been doing that, Mr. Nyland.

MR. NYLAND: Good, wake up to it when you can. And keep on doing it until you lose the flavor of not wishing to do it.

Betty: Okay That's probably what I'm looking for.

Mr. Nyland: That's it, yeah.

R. Parks :Mr. Nyland?

MR. NYLAND: All right, yeah?

Roselaine: It's Roselaine Perkis.

MR. NYLAND: Rose who?

Roselaine: Perkis.

MR. NYLAND: Oh, yes.

Roselaine: I had an experiance Of Work, Tuesday that came from a diffesent direction and I have a question as to it. I found myself wishing to Work because of a feeling I had of myself in relationship to space that I was in. This space was the Guggenheim Museum which is a spiral and all of a sudden I had an understanding on some level of that building And I stood in the middle of it. And while standing there I had this very strong wish to see myself, and to wake up

MR. NYLAND: You must have met Frank Lloyd Wright.

Roselaine : I think he, I think he's always there.

MR. NYLAND: Well, I'm sure his spirit is still there.

Roselaine: I never had , well the building kind of takes over and I made a Work attempt in order to create something to see me in relationship to this force.

MR. NYLAND: Yeah, but don't you see you run the risk that you become identified with the building. It's all right, as an attempt to wake up but immediately you find yourself identified. It becomes very very difficult to become impartial. You see it's quite right that one tries. How much energy goes into the wish for impartiality when a person himself is partial. How much is necessary for the actual observation of that what is an unconscious state, when an unconscious state already requires a hell of a lot of energy . So it's all right to be reminded but it's nothing else than a little reminder. It doesn't help you.

Roselaine That, that can never be used as a right thing

MR. NYLAND: It can be used, yes. After some time, it can be used when an 'I' is impartial in any condition surrounding this 'I' . That is when there is a state of impartiality for an 'I' being allowed by a state of partiality within a person. When I talked about an "I" living in ones house, this 'I' is interested in finding out exactly what I am. And then when I at certain

times completely identified with what I'm doing, when the 'I' is also willing to be present to that and see me, be completely identified and then say poor fellow , he is asleep. Do you see those images?

Roselaine: yes.

MR. NYLAND; Yeah,

Judy Jacobs : Mr. Nyland?

MR. NYLAND: It's right to be interested, to be affected, to be sensitive. All of that is all to the good. And it can give one mostly, I would say, in memory the possibility of using then what you did experience a little later for a wish to wake up to yourself. Then you can change and convert the energy. You cannot convert the energy too easily in an exchange between partiality and impartiality. All right?

Roselaine: Yes.

Mr. Nyland: yeah

Judy Jacobs: Mr. Nyland, it's Judy. I've been seeing how completly involved I get with other peopleand completely identified in it and that takes me away from any efforts to Work.

MR. NYLAND: Well, that certain times happens when you become identified with other people. It doesn't have to be the whole day. Satisfy

Judy: No, I knew it

MR. NYLAND: it a little bit. I simply say that time I can't work. It's not such a bad thing. Of course it prevents you from Working really when you wish and you would like to have a little bit more conducive conditions.

Judy: Well, I see it's also even just considerations like , I see it when I'm trying to Work and I'm trying

MR. NYLAND: Yeah but then the other( ). Those two are heterogeneous. They don't mix. They're quite opposing. It is the use of energy that goes this direction and it goes this direction, there's no contact. Usually because there's too much it goes in this way. So that's why I say leave it alone. If it is just a thought or something that perhaps is a feeling and we look at that unconsciously, is it worthwhile really to be concerned about other

people. I think you can come to a conclusion it isn't worthwhile and don't do it. Many times such things are habit. So it is really not as much as it appears to be, first. If I have a strong eneugh wish to Work in a kind of a condition when I'm engaged in this consideration the fact that I wake up to myself creates a certain light into the state in which Iam unconscious and when my wish is strong enough that what is a little half way, superficial will disappear. But that's an independent process, you see. Is not that that is an indirect attack It depends then on the presence of something of a higher nature in the presence of which this ordinary affair of thinking a little bit about other people can not be maintained. But if that what I wish to do for other people is very sincere, it has a different kind of a quality Then of course it will continue to exist. See that you don't philosophize too much about it If you cannot do it, don't do it. Thousands of opportunities in the rest of the day that you can (Work).

Judy: Yeah, I wasn't trying to philosophize. You just said to talk about things that about.

MR. NYLAND: That's right, it's a good thing you see it as your property. The way you are and one starts to define more and more what that is particularly when your not looking at it in the sense of criticism. Mush easier to describe oneself when at the same time I can say I can be objective to that what I am. After I start to accept any kind of a condtibn in the way I am when I come to that conclusion, I have a very definite experience what it is to be free from myself and such a time I can continue to think about myself, this time from the standpoint of acceptance. And I become more and more familiar with the reality of myself .

Judy: Thank you.

MR. NYLAND: All right. But all the time whatever Idiscover and whatever it is as a description of my personality as it happens to be there has to be that kind of criticism. Do I wish to use my life force for that purpose or not? That becomes a very serious conscientious question. And if I want to solve that, I start to look and see what I actually am doing and should I be

allowed to do it, should I give it as much eneggy as is required, can it be done with less Or should it be eliminated entirely, or should I find a different kind of a form in my relation towards other people if that happens to be the kind of a thought. Seeing oneself and acceptance and then realizing this is what I am is only the first step on the road to change. I want to change from the level where I am to the level where I ought to be as a man. And so it will involve changes on the part of myself. Because the fact that I am what I am, I'm unconscious. And if I don't want to be unconscious, I have to change. Otherwise I would still remain unconscious if I don't change.

Allright?

Judy: Yes, thank you.

MR. NYLAND: All right.

Bob Kosut: Mr. Nyland?

MR. NYLAND: Yeah.

Bob: It's Bob.

MR. NYLAND: Yeah, Bob.

Bob: Yeah I have a question about how to make that change that you just mentioned.

MR. NYLAND: The change takes place very slowly when you become convinced that the change is necessary, and that you can make the change. You keep on being what you are, constantly stating that fact that that is you, and in the variety of different conditions the same kind of a principle comes to the foregoround. When you're fully convinced that it is actually one of your principles that belongs to your character, you start to consider in what direction it perhaps could change. That is what is the best thing for that what you are engaged in, the expenditure of your energy of life in a different form which would be more becoming. And the second is what is possible for you at that time to change into. Because You cannot change into any kind of clothes or costume. It belongs to your measurements. So you see, these are the two things. But it is worthwhile to consider that youare willing to make a change to Say how would I have said it. I said it in such and such a way. It was crude

and it was not to the point. It was really a little mean and I wish I hadn't said it but next time I will try and do my best. My attitude twwards that is that when I appear again the same situation, I will remember that I made, as it were, a mistake from the standpoint now of verticality , a mistake. And I, then I become very cautious. How did I say it last time that it was not right? How can I now say it that perhaps it's a little better. And it has to be first patience to see what you chose also when it happens again critically see if that is really measures up to what you think is the highest degree of becomingness. Slowly, you understand, for that is the means of doing it. Try it out on a variety of different people if you want to. When it is your property it is quite easy to express it in different directions. It might give a different stand on yourself as its own property as a property of yourself as a trait characteristic.

Bob: In the process of trying to make that kindof change and trying to, let's say manifest more in accordance with whatever I consider becoming, is that, is that the process that will allow me to come more into contact with something objective?

MR. NYLAND: Well, that what you change into is more becoming you will know that when it is an experience which is repeated, it will allow you to be awake. If it still is too concerned or too much, too difficult, it will not allow you to be awake while let's say you say it or you experience it. It is not as yet in the right form. As soon as the form is such that you can leave it as it were, alone, then there is a chance to remain awake and by that you will judge it. Allright.

Bob: Yeah.

MR. NYLAND: Yeah.

Several: Mr Nyland?

MR. NYLAND: Yeah, in the back, first. Yeah? Who is it?

Jean Sharp: Um, over here?

. Where was it?

MR. NYLAND: I don't know

Jean Sharp (Mr. Nyland): the only, the only thing that leads to an awakening for me as an process of nonidentification and

MR. NYLAND: Now wait a minute. Who is talking?

Jean: Oh, it's Jean Sharp.

MR. NYLAND: Yeah, Jean. Why should that be the only way to lead to that?

Jean: Because it's the only thing, the only way I've ever experianced it.

MR. NYLAND: Yeah, maybe then you should enlarge your experience. You should at a certain time when the thought is there you wish to Work at that moment, see if something else that is there functioning could function in the way that you receive knowledge of yourself. Without identification or nonidentification even mentioned, the fact that you exist can be registered by something that is objective in that way that it can accept you. And you have to learn to use the thought immediately for that wish to wake up and you do wake up, there is that 'I' receiving information about you.

Jean: I understand what you're saying now, but when you talked to Bob I didn't understand

MR. NYLAND: Ah, but that was with Bob. That was higher mathamatics. All right?

( ) but to explain as it were.

All right, you see a little bit what I meant, huh? Next time I hope we have a discussion. I promise I won't make a long introduction. Goog night, everybody.

Trans: Adeline Green